PURĀṆA-DĪPA

चतुर्दशसुविद्यासु पुराणां दीप उत्तमः ॥
ग्रंथो[illegible] न तदालोकात्संसारांधौ क्वचित्पतेत्

History of India in the early Christian Era is marked by darkness caused by ~~alien~~ the influx of alien hordes and by the sectarian rivalry.

(9) Vaiṣṇava and Śaiva ācāryas against Buddhist reaction.

(10) Final Assimilation of Buddhism into Bhavatism — L Dharif Gpadanis

~~VAIṢṆAVA~~

Buddhist Bhāgavatism

1. Bhāgavata - Dharma

1. Vaiṣṇava Movement Against the Heterodox sects like Buddhists.

   (a) Yajñas.

   i) Aśoka's Policy towards Brahmanism & Reaction against the Buddhists

   ii) Age of the Aśvamedhas - Śungas, Satavahanas & Nagas

   (iii) Age of Samudra Gupta & Candragupta II

   (iv) New editions of Purāṇas and the rise of Purāṇic dharma.

2. Purāṇas And Buddhism (Pāṣaṇḍa)

3. Transformation of heterodox Buddhism into Bhāgavata dharma or Mahāyāna-dharma

   i) Buddha as the Bhagavān

   ii) Gayā as a tīrtha.

   iii) Buddha - worship and the origin of the Buddha image.

(4) Sāranātha — Sarakṣetra or Dharmakṣetra (Dhamekha)

(5) Bhikṣu Puṇyabuddhi (Sarnath Buddhist Image dis of Kanishk year 3) ~~of~~ Puṇyakīrti or Puṇya-yaśa as the teacher of Aśvaghoṣa.

Aśvaghoṣa's philosophy of Amṛtam and Ṛtam (रीत्नाराग).

(6) New Buddhism - Socio-Religious Synthesis - and the Guptas - rise of Buddhist Bhagavatism

(7) Reaction against ~~Buddha~~ Vaiṣṇava Buddhists ——— Later Gupta Rulers &

Harṣa as supporters of Orthodox Buddhists persecution of Brāhmaṇas

(8) Arab Conquest of Sindh & Buddhist.

Focal centres of trade → (Surāṣṭra-Lāṭa in the west, Chola-Pāṇḍya in the south & Kaliṅga-Vaṅga in the east were the focal centre of trade with Dvīpāntara

I PURĀṆAS AS A SOURCE O BRAHMANICAL ICONOGRAPHY

Observations On The Bhāgavata Purāṇa

Purāṇas have their unique significance in the vast and varied Indian literature, which had been enriched by the works of Bhāsa, Kālidāsa, Māgha, Daṇḍī, Bhāravi, Bāṇa, Bhavabhūti, Rājaśekhara, Somadeva, Kṣemendra, ~~Jayāgaka~~, Kṛṣṇamiśra, Vatsarāja, Lakṣmīdhara, Harṣa (author of Naiṣadha) and Jayānaka, etc who drank deep from the Purāṇic ocean (Payodhi) of sweet water (pīyūṣa) to offer kāvyāmṛtam to the afflicted world in their kāntā-sammita tone and temper. Kumārila, Śaṅkara, Rāmānuja and other celebrated ācāryas aroused the Indian nation from deep sleember and to realise the Truth — truth par excellence. Advent of the Arabs and their religious fanaticism took the entire Bhāratī nation by surprise, when they saw their shrines being demolished. The sages saw the sacred places defiled and women being carried away by force. This was the age of crisis and catastrophe in the history of Indian culture & literature, life and thought. The sages and rulers put their house in order. Thus ushered in an era marked by the glory of Virāṭa the age of the Pratihāras — the door keepers or the defenders of the country's gates. Thus

~~Pau~~ Pauranikas took the Challenge and began to rejuvenate the Kṣātradharma which had been jeoparadised by the Buddhists.

The role of Buddhist people in the conquest of Sindha by the Arabs was not conducive to the national interests of the country. Hence began a tirade against the Buddhists.

The Bhāgavata Purāṇa is one of the most popular and important text of the class. In the printed edition we have, at present, Bhāgavata Māhātmya (Glorification of the Bhāgavata Purāṇa) taken from the Padma Purāṇa.

The Padma Purāṇa refers not only to Śaṅkarācārya (7th. & 8th. century A.D.) but it also exihibits its knowledge of Turuṣkas or Turkish invaders who are mentioned in the inscriptions by the name of the Tājikas, Yavanas and Pārasīkas. The Turuṣkas, according to the Padma Purāṇa are ~~characterised by~~ styled '<u>mukta-kaccha. śikhā-vihīnāḥ</u>' (devoid of loin cloth and tuft of hair on the head - i.e. śikhā), <u>gavāśinaḥ</u> (eating meat of cow) as well as ~~and~~ valiant ~~cavaliers~~ fighters riding on horses (aśvārūḍhā). The Padma

Purāṇa deprecates Buddhists and Jainas as Nagnas i.e. people devoid of Vedic covering.

The Bhāgavata Māhātmya at the very outset asserts :

भक्तिज्ञानविरागाभ्यां विवेको वर्धते महान् ।
मायामोहनिरासश्च वैष्णवैः क्रियते कथम् ॥
इह घोरे कलौ प्रायो जीवश्चासुरतां गतः ।
क्लेशाक्रान्तस्य तस्यैव शोधने किं परायणम् ॥ (1)

Dr. Ganesh Vasudeo Tagare translates the above lines :" In what way is the power of discrimination, developed through devotion, spiritual knowledge and renunciation, enhanced? How are delusion and infatuation removed by the votaries of Lord Viṣṇu. In this advent of the terrible Kali age, a (normal human) being has become demonic in nature. What is the best remedy for the expiation of such a being who is subjected to (and overcome with) afflictions:" 2

1. Bhag.M., I. 5-6

2. A.I.T.M., Vol. 7, Pat I (Bhāgavata Purāṇa), p. Lxxii

Dr Tagare does not care to assess the role of the Vaiṣṇavas who tried to suppress Māyāmoha (māyāmoha nirāsaśca vaiṣṇavaiḥ kriyate katham). Māyāmoha represents the Buddha. In the second verse, we have reference to the advent of Asuras which created a reign of terror in the Kali Age. Asuras represent the demoniac invaders of India in the post-Gupta period which is styled Kali Age - The age of mutual strife, political and religious. This is evident from the story of Māyāmoha given in the Viṣṇu-Purāṇa. The story runs thus:

Devāsura wars While deprecating Nagnas[1], the Naked ascetics (devoid of Vedic covering i.e. heretics), the Viṣṇu Purāṇa tells us that in the past there was a Deva-Asura war in which gods were defeated by the Asuras. The gods went to Viṣṇu seeking His divine power. The mighty Viṣṇu heard their request and He emitted from his body an illusory person styled Māyāmoha. He told the gods that "Māyāmoha shall beguile the Daityas, so that, being led astray from the path of the Vedas, they may be put to death; for all gods, demons or others who shall be opposed to the authority of the Vedas shall perish by my might":

1. Viṣṇu P., III, Chapters 17 & 18.

देवासुरमभूद्युद्धं दिव्यमब्दशतं पुरा ।
तस्मिन्पराजिता देवा दैत्यैर्ह्लादपुरोगमैः ॥ [1]

~~तस्मिन्पराजिता देवा दैत्य~~

Gods pray to Vāsudeva :

प्रसीद नाथ दैत्येभ्यस्त्राहि नश्शरणार्थिनः । [2]
स्ववर्णधर्माभिरता वेदमार्गानुसारिणः ।
न शक्यास्तेऽरयो हन्तुमस्माभिस्तपसावृताः ॥
तमुपायमशेषात्मन्नस्माकं दातुमर्हसि ।
येन तानसुरान्हन्तुं भवेम भगवन्क्षमाः ॥ [3]
इत्युक्तो भगवांस्तेभ्यो मायामोहं शरीरतः ।
समुत्पाद्य ददौ विष्णुः प्राह चेदं सुरोत्तमान् ॥
मायामोहोऽयमखिलान्दैत्यांस्तान्मोहयिष्यति ।
ततो वध्या भविष्यन्ति वेदमार्गबहिष्कृताः ॥
स्थितौ स्थितस्य मे वध्या यावन्तः परिपन्थिनः । [4]
ब्रह्मणो ह्यधिकारस्य ~~[illegible]~~ देवदैत्यादिकाः सुराः ॥

Māyāmoha As the Buddha :

Now Viṣṇu assumed the form of Māyāmoha and went to Asuras who were performing penance on the banks of the river Narmadā.[5] Here Māyāmoha is represented as a naked mendicant (Jain ascetic) with his head shaven, and carrying a bunch of

1. Viṣṇu P., III. 17. 9
2. Ibid., III. 17. 36 (i)
3. Ibid., III. 17. 39-40
4. Ibid., III. 17. 41-43
5. Ibid., III. 18. 1

a peacock's feathers (digambaro muṇḍo barhipicchadharo māyāmoho)[1]. He was an Arhata, who taught Ārhata-Dharma and his followers were called Arhatas or Jainas,[2] opposed to Trayī-dharma (Vedic religion).[3]

Again, Māyāmoha put on garments of red colour (raktāmbaradhṛṅmāyāmoho) preached Bodhi-dharma :

बुध्यध्वं मे वचः सम्यग्बुधैरेवमिहोदितम् ।
जगदेतदनाधारं भ्रान्तिज्ञानार्थतत्परम् ॥
रागादिदुष्टमत्यर्थं भ्राम्यते भवसंकटे ॥
एवं बुध्यत बुध्यध्वं बुध्यतैवमितीरयन् ।
मायामोहः स दैतेयान्धर्ममत्याजयन्निजम् ॥
नानाप्रकारवचनं स तेषां युक्तियोजितम् ।
तथा तथा त्रयीधर्मं तत्यजुस्ते यथा यथा ॥
तेऽप्यन्येषां तथैवोचुरन्यैरन्ये तथोदिताः ।
मैत्रेय तत्यजुर्धर्मं वेदस्मृत्युदितं परम् ॥
अन्यानप्यन्यपाषण्डप्रकारैर्बहुभिर्द्विज ।

दैतेयान्मोहयामास मायामोहोऽतिमोहकृत् ॥

स्वल्पेनैव हि कालेन मायामोहेन तेऽसुराः ।
मोहितास्तत्यजुस्सर्वां त्रयीमार्गाश्रितां कथाम्॥[4]

Thus Māyāmoho preached Bodhidharma (Buddhism) opposed to Dharma based on Śruti and Smṛti.

1. Viṣṇu P., III. 18. 2
2. Ibid., III. 18. 5–12
3. Ibid., III. 18. 13–14
4. Ibid., III. 18. 15–23

Māyāmoha censured the Vedas and Vedic rituals based on animal-slaughter: ~~He preached~~ : "To say that casting butter into flame is productive of reward, is mere childishness. ~~If Indra, after having obtained godhead~~ .... If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim?"[1] Thus Māyāmoha caused great harm to righteous path (sanmārga)[2]. ~~and gods~~ According to Dr. R.C. Hazra "The story of Māyāmoha in the Viṣṇu Purāṇa is to be dated later than the middle of the fourth century A.D. It is probable that the story did not originate earlier than 500 A.D."[3] Kālidāsa also laments the age of delusion caused by political strife among petty rulers[4]. ~~illusioned by their~~

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1. Viṣṇu P., III.18.24–30
2. Ibid., III.18.31–32 ③ PRHRC, p.25
4. The poet Kalidāsa also prays to God Śiva to destroy tāmasī-vṛtti and to establish sanmārga (Mālavikāgnimitram, I.1):

The Agni Purāṇa specifically refers to the Buddha as Māyāmoha. While describing the Buddha incarnation (the ninth incarnation of Viṣṇu), it mentions Māyāmoha as the son of Śuddhodana[1] (māyāmohasvarūpo'sau Śuddhodana-suto'bhavat). He infatuated the Daityas and made them relinquish the religion of the Vedas. They, then, became the Buddhists and induced others to forsake Vedic religion. He became an Arhata and made others also Arhatas. Renouncing Vedic religion all of ~~they~~ them became Pāṣaṇḍas. At the end of Kali-yuga under the cover of religion they will preach irreligion and the Mlecchas in the guise of kings will devour men:

वक्ष्ये बुद्धावतारञ्च पठतः श्रृण्वतोऽर्थदम् ।
पुरा देवासुरे युद्धे दैत्यैर्देवाः पराजिताः ॥
रक्ष रक्षेति शरणं वदन्तो जग्मुरीश्वरम् ।
मायामोहस्वरूपोऽसौ शुद्धोदनसुतोऽभवत् ॥
मोहयामास दैत्यांस्तांस्त्याजिता वेदधर्मकम् ।
ते च बौद्धा बभूवुर्हि तेभ्योऽन्ये वेदवर्जिताः ॥
आर्हतः सोऽभवत् पश्चादार्हतानकरोत् परान् ।
एवं पाषण्डिनो जाता वेदधर्मादिवर्जिताः ॥
नरकार्हं कर्म चक्रुर्ग्रहीष्यन्त्यधमादपि ।
सर्वे कलियुगान्ते तु भविष्यन्ति च संकराः ।
दस्यवः शीलहीनाश्च वेदो वाजसनेयकः ।
दश पंच च शाखा वै प्रमाणेन भविष्यति ॥
धर्मकञ्चुकसंवीता अधर्मरुचयस्तथा ।
मानुषान् भक्षयिष्यन्ति म्लेच्छाः पार्थिवरूपिणः ॥[2]

1. Agni, XVI. 2
2. Ibid., XVI. 1-7

~~Here Thus~~ The Agni Purāṇa in the passage quoted above portrays the decadent society and religious life after the death of Skanda Gupta when Northern India witnessed an age of Kali marked by the two great personalities of Śaśāṅka and Harṣa. Ultimately this decline was hastened by the inroads of Dasyus and Mlecchas leading to the collapse of Hindu Power. Thus the Bhāgavata Purāṇa in its present form represents the role of Vaiṣṇavas—ṛṣis and rulers—to suppress ~~the~~ Māyāmoha and Asuras.

As far as the suppression of heresy is concerned Vaiṣṇavas wrought such a unique assimilation of Buddhist thought and ideals that Buddhism lost its separate identity.

As far as the second

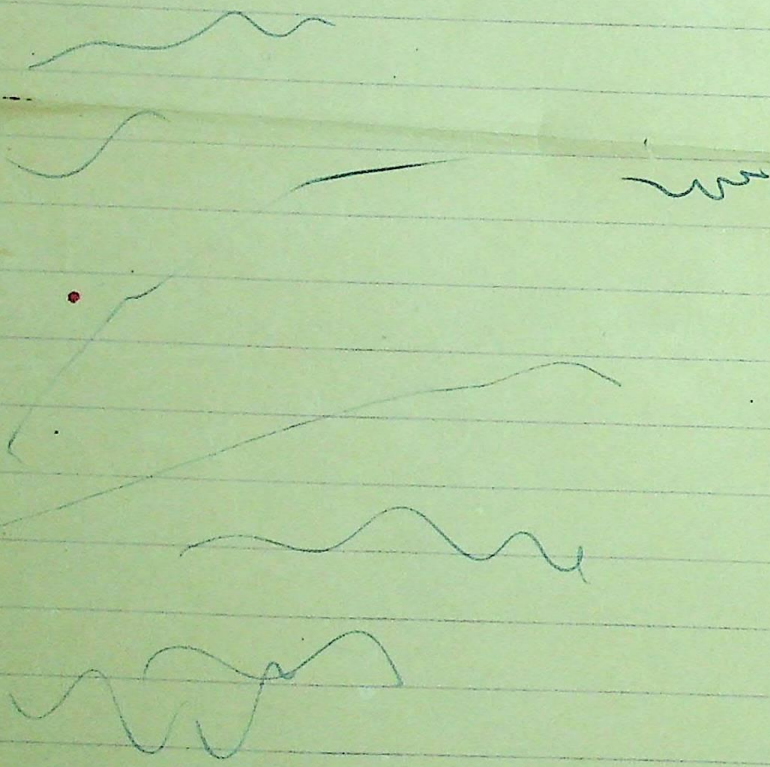
Ch 29 21/2/105

Kriṣṇa AS A HISTORIAN

Kriṣṇa, to Those who do not take Him as the God Father, stands as a great historian who was ~~at request~~ asked by Vijaya (Arjuna) to console Yudhiṣṭhira. Here too, Bhagavān Kriṣṇa appears as a philosopher-sage whose account of The great rulers of the past throws light on the philosophy of history. ~~He begins with~~ The Master, the Gītācārya begins with the philosophical discourse to destroy the illusion which had enveloped Yudhiṣṭhira after the great Epic-war. He observes:

एडूकपूजा - वनपर्व १९०/६७, ६८
= चैत्य

dominance of एडूक in comparison to temple वनपर्व १९०/६८

HLI p.79

प्रधान मंत्री श्रीमती इन्दिरा गांधीजी द्वारा घोषित 24 सूत्री कार्यक्रम

1. आवश्यक वस्तुओं की कीमतें कम कराने के लिए कार्यवाही जारी रहेगी। उत्पादन, गल्ला वसूली और आवश्यक वस्तुओं के वितरण की प्रणाली को सुदृढ़ किया जायगा ताकि जनता के कमज़ोर वर्गों को उनका पूरा फायदा पहुँच सके। सरकारी खर्चे में सख्ती से किफायतशारी लागू होगी।
2. जोत की अधिकतम सीमा का क्रियान्वयन होगा। अतिरिक्त भूमि के वितरण और जमीन के कागजात दुरुस्त करने के काम में तेजी लायी जायगी।
3. भूमिहीन और गरीब वर्गों के लिए मकानों की जमीनों की व्यवस्था के काम में तेजी लायी जायगी।
4. बंधक मजदूरी प्रथा, जहाँ कहीं भी हो, गैर कानूनी घोषित कर दी जायगी।
5. ग्रामीण क्षेत्रों में कर्जा खत्म करने की योजना बनायी जायगी, भूमिहीन मजदूरों, छोटे किसानों और दस्तकारों के कर्जे की वसूली के स्थगन के लिए कानून बनाया जायगा।
6. न्यूनतम खेतिहर वेतन दरों के सम्बन्ध में बने हुए कानून की समीक्षा की जायगी।
7. भूमिगत जल के इस्तेमाल के लिए राष्ट्रीय कार्यक्रम बनेगा तथा 50 लाख और हेक्टेयर भूमि की सिंचाई होगी।
8. विद्युत-उत्पादन बढ़ाया जायगा। वृहदाकार ताप विद्युत केन्द्रों पर केन्द्रीय नियंत्रण होगा।
9. हथकरघा उद्योग के विकास के लिए नयी योजना बनेगी।
10. जनता कपड़े की सप्लाई और किस्म में सुधार किया जायगा।
11. नगर की और नगर में लायी जा सकने वाली भूमि का समाजीकरण होगा। नये रिहायशी मकानों के नीव क्षेत्र एवं खाली भूमि और स्वामित्व की अधिकतम सीमा निर्धारित कर दी जायगी।
12. करवंचना को रोकने और शानदार एवं विशाल भवनों के मूल्यांकन के लिए विशेष दस्ते बनाये जायेंगे। आर्थिक अपराधों के लिए फौरी तौर पर मुकदमा चलाकर सजा दी जायगी और दण्ड ऐसा होगा जिससे दूसरों को यह अपराध करने का साहस न हो।
13. तस्करों की सम्पत्ति जब्त करने के लिए विशेष कानून बनेगा।
14. पूँजी नियोजन प्रक्रिया को उदार बनाया जायगा। आयात लाइसेन्सों के दुरुपयोग के विरुद्ध कार्यवाही की जायगी।
15. उद्योग में मजदूरों की साझेदारी के लिए नयी योजनाएँ बनायी जायेंगी। यह नीचे के स्तर पर भी लागू होगी और उत्पादन कार्यक्रम लागू किये जायेंगे।
16. मार्ग-यातायात के लिए राष्ट्रीय परमिट योजना बनायी जायगी।
17. मध्यम वर्ग को आय कर में राहत दी जायगी। आय कर में छूट की सीमा बढ़ाकर आठ हजार रुपये कर दी गयी है।
18. छात्रावासों में छात्रों को नियंत्रित मूल्य पर आवश्यक वस्तुएँ उपलब्ध करायी जायेंगी।
19. छात्रों को किताबें और कापी, कागज पेंसिल आदि वस्तुएँ नियंत्रित मूल्य पर सप्लाई की जायेंगी।
20. प्रशिक्षण और रोजगार में वृद्धि के लिए नयी प्रशिक्षण योजनाएँ चालू की जायेंगी।
21. एक मनुष्य एक वृक्ष लगाये।
22. एक शिक्षित व्यक्ति एक साक्षर बनाये।
23. बिना दहेज की शादी करें।
24. अपना परिवार नियोजित करें।